

Holy See on "socialized medicine"

After seeing the special July 17 dispatch from Rome to the New York *Times* on "socialized medicine," several of our readers have expressed eagerness to "see what you will say." The dispatch certainly took off on a challenging note:

Pope Pius XII strongly supported today a system of socialized medicine that would prevent the application of "materialist and atheist theories" and aid in improving the physical health of nations.

As often happens, the body of the dispatch did not quite bear out the headlines and opening paragraph. "Socialized medicine" has been given various meanings for propaganda purposes—mostly evil. The Holy See's statement took the form of a letter Msgr. Giovanni Battista Montini, Substitute Secretary of State, addressed to Charles Flory, president of the *Semaine Sociale* [Social Week], a French Catholic organization then holding its annual "week" at Montpellier. The complete text of the letter is not yet available. As soon as possible it will be published in full, of course, in the *Catholic Mind*. The *Times* quoted one important passage:

Just laws for hygiene, prophylaxis [preventive medicine] or healthy housing, the concern for placing within everybody's reach medical care of high standards and for stamping out social scourges such as tuberculosis and cancer, a legitimate preoccupation for the health of young generations and many other initiatives that favor the health of the body and spirit within the framework of healthy social relations—all this contributes happily to the prosperity of a people and to its internal peace.

AMERICA incurred acrimonious criticism for trying to uphold this very position about two and a half years ago (AM. 12/18/48, pp. 283-4; 1/15/49, pp. 394-5).

... and the dangers involved

Msgr. Montini took occasion to warn against the danger that state medical programs should become the vehicle of "Malthusian" practices violative of the rights of marriage and the family (see "Medical care mix-up in Eire," AM. 5/5, p. 115). Artificial birth control, artificial insemination and abortion must be guarded against. These are real dangers. They are not confined, of course, to state programs. When cited as arguments against compulsory health insurance by members of medical associations, they would be more convincing if organized private medicine could show that it had condemned even such glaring abuses as mercy-killing. In any case, the discussion of compulsory health insurance in the United States should take into consideration all real issues based on facts. Among Catholics, at least, the bogey of "socialism" should be anathematized. It would never have been introduced had Catholics relied on Catholic social doctrine instead of adopting the ideological position of the American Medical Association.

CURRENT COMMENT

Tribulations of John Bull

Britain is in economic hot water again—and we don't mean the mess in Iran. Only a year ago everything looked rosy. Aided by the Marshall Plan, Britain was beginning to reap dividends from a postwar policy of austerity that no other European country was able or willing to match. With exports booming, London managed to rebuild depleted resources of gold and dollars until they reached \$3.867 billion. That wasn't quite enough to give the banker of the sterling area a sense of security—Britain's sterling debt still approximates 4 billion pounds—but it was enough to ease the fear of bankruptcy. Then came the Korean war, the big jump in world commodity prices and the somewhat smaller, but still large, jump in the prices of manufactured goods from the dollar area. As a result, whereas the value of British exports has increased only 18 per cent over last year, the value of imports has leaped a disastrous 42 per cent. This shows up in deficits in London's balance of payments. For the first quarter of 1951 the deficit was 78 million pounds and it has grown since then at an accelerated rate. For a while Britain can meet the deficit by dipping into gold and dollar reserves, but to this expedient there is obviously a limit. The only way out is harder work and more belt-tightening, which, in view of Aneurin Bevan's crusade for a soft rearmament program, is difficult political medicine to offer the populace.

Showdown on the seaway

Last week the battle over the proposed St. Lawrence seaway and power development (AM. 4/7, pp. 11-14) approached a showdown stage in the House Public Works Committee. In a series of preliminary votes the committee eliminated seven of the eight bills before it. Concentrating on the eighth bill, a majority of the Committee threw out a provision whereby the Federal Government, after constructing a 2.2 million kilowatt power plant as part of the whole development, would have turned it over to New York State. If the bill ever comes to a vote in Congress, this amendment may cool the enthusiasm of upstate New York Representatives for the seaway. The committee also decided that the U. S. share of the cost, estimated at \$500 million, would be met by issuing Federal bonds and not by a congressional appropriation. Observers who have watched the Committee in action are unable to pre-

dict anything about the final vote except that it will be close. A lot depends on who replaces Rep. Henderson D. Lanham (D., Ga.), who resigned from the committee on July 18 to take a seat on the Foreign Affairs Committee. Mr. Lanham was a friend of the seaway. Meanwhile New York *Times* correspondent P. J. Philip, in a dispatch from Ottawa dated July 21, reported that the Canadians, in the event the House Committee vote is negative, will almost certainly undertake the seaway on their own, building on the Dominion side of the St. Lawrence. Defeat of the seaway in Congress may prove to be a hollow victory for its foes.

Unions invade publishing field

The International Typographical Union is out to demonstrate to skeptical publishers that there is no substitute on a newspaper for first-class compositors. On July 18, ITU announced that it had begun publishing daily tabloids, running to sixteen pages, in Monroe, La., Texarkana, Ark., and Meriden, Conn. It plans to have similar dailies on the street soon in Allentown, Pa., Springfield, Mo., Lorain, Ohio, and Huntington, Beckley and Charlestown, W. Va. Significantly, the union is conducting strikes against newspapers in all these cities. The idea is to have the papers observe all union rules and still pay their own way. For some time now, ITU has been seriously disturbed by the declining number of daily and weekly newspapers. In the past thirty years, about a thousand dailies and some thirty-two hundred weeklies have dropped out of the field. As a result thousands of jobs have evaporated. The ITU experiment is aimed, accordingly, not only at convincing publishers that union labor is efficient, but also at providing jobs for printers and competition for other papers. The American Newspaper Guild, which is similarly worried by disappearing dailies—since 1947, fifteen papers with which it held contracts have gone out of business—also intends to do something about it. At its last convention, ANG decided to start a national daily and appropriated \$50,000 to get it under way. Other unions have since contributed to the fund. The paper, which will be edited in Washington but published in the Pittsburgh neighborhood, may appear next fall or winter. If these labor papers do a professional job and do not become just other house organs, they can make a real contribution to the publishing business.

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THE WORLD WOBBLER

Gilbert Chesterton once said that the world does one thing, which it is always doing: it wobbles. Last week the wobbling reached a perilous stage. Anything could happen.

During the preceding weeks the oscillations seemed to be moderating. Moscow suggested a cease-fire in Korea. It was promoting a new signature campaign—for a "Five Power Pact of Peace." Two weeks ago a novel biweekly magazine, *News*, blossomed forth in Moscow, spreading sweetness, if little light, on a troubled world. The burgeoning U. S.-Spanish accord brought hopes of a notable strengthening of the West.

The sudden death of Adm. Forrest P. Sherman, U. S. Chief of Naval Operations, in Naples on July 22 was a blow. The 54-year-old Admiral had not only forwarded negotiations with Spain but had helped maintain a delicate balance in our newly unified military services. It is now feared that demands for a 150-group Air Force will revive sharp quarrels, both within the Air Force and between it and the Navy. The Navy has lost a great Admiral; the country, a military statesman.

No light has been shed on whether the Kaesong talks might not be merely a shield for the build-up of a new Red Chinese offensive in Korea. Negotiations hit a snag on July 19 when Gen. Nam Il, young North Korean commander, demanded that the withdrawal of all "foreign troops" be put on the agenda. Adm. Charles Turner Joy, UN negotiator, flatly refused, on the ground that the subject was political, not military. Secretary Acheson at once formally declared: "A United Nations force must remain in Korea until a genuine peace has been firmly established." After another deadlocked meeting, General Nam asked that conversations be adjourned until July 25, when he made a "reasonable" proposal on the foreign-troops issue. Mao must realize that, if forced to, we could destroy his armies and wreak havoc on Chinese cities. Russia would reap great advantage from such U. S. involvement, but Red China would suffer.

In the interim, Soviet Deputy Premier Molotov's bellicose address of July 21 in Warsaw carried a menacing meaning for Yugoslavia and the West. Perhaps it was a timely reminder to Western Europe and to us that Red imperialism remains incompatible with world peace, regardless of what happens in Korea. Only the might of the West can contain the voracious bear.

Actions speak louder than words. The feverish mobilization of Soviet military power, including that of the satellites, can only mean that the danger of engulfment in World War III is imminent.

Washington seems more inclined to gear its plans to the real dimensions of the threat. The nine members of the Senate's Foreign Relations Committee, both Republicans and Democrats, who returned from a fortnight's visit to our European allies were of one mind: only collective strength can preserve peace. Like our own defense and tax legislation, the efforts of our European allies are not adequate. But things are moving. We may, with God's help, make the grade. R. C. H.

WASHINGTON FRONT

The Washington shift toward alliance with Spain is a story of the gradual triumph of military logic over reluctance in the State Department and elsewhere to do business on any basis whatever with Franco.

It is at least two years since Secretary of State Acheson realized that world withdrawal of ambassadors from Madrid, as a device to force out Franco, was a flop. It is more than two years since top U. S. military men, understanding the need to enlist all anti-Communist forces against Moscow, began hammering away at the unwisdom of ignoring Spain as a potential military ally.

Only a few days before the death of Admiral Forrest M. Sherman—a tragic and costly death for America—the Admiral talked with Franco in Madrid on the terms of a new U. S.-Spanish alliance. At the same time a group of U. S. Senators, members of the Foreign Relations Committee, met the Generalissimo and came away apparently favoring closer ties beneficial to both sides.

What's in it for the United States?

The Pyrenees offer the best natural defense line in Western Europe.

Franco has a potential two million troops which could be a deterrent to a Russian move toward war in Western Europe—or an immense aid if war should actually come.

Air bases in Spain would permit aerial blows delivered deep into Russia.

Air and naval control of the Straits of Gibraltar would be of tremendous importance toward insuring Allied supremacy in the whole Mediterranean.

Recognizing the delays which have occurred in General Eisenhower's great undertaking of pulling together an effective North Atlantic Treaty Army, returning Foreign Relations Committee members say this country simply cannot afford not to make an arrangement with Spain. And in return for the Spanish grant of bases and other concessions, we would provide economic and military aid—on the military side, heavy transport equipment, perhaps tanks and artillery. The Spaniards can do much for themselves in the way of small arms.

Some Senators raised with Franco the matter of lifting certain totalitarian controls and restrictions. They apparently came away believing there would be moves in this direction. They think recent Cabinet changes will have some meaning here.

Against all of this, protests from Britain and France. Congress is unlikely to be influenced. Not in many years has there been such criticism of Britain on Capitol Hill. The feeling has been particularly bitter over the flow of British and British colonial goods to Red China.

CHARLES LUCEY

UNDERSCORINGS

The appearance of the *Manor*, first yearbook of Fairfield University, Conn., testifies to the good estate of the youngest of U. S. Jesuit universities and the first Catholic university in Connecticut. At its first Commencement last June, Fairfield graduated 4 Masters of Arts, 23 Bachelors of Arts, 60 Bachelors of Science, 45 Bachelors of Business Administration and 81 Bachelors of Social Science—a total of 213. The University's Public Affairs Club has carried Catholic social teaching on topics like birth control and euthanasia into sessions of the Connecticut Interscholastic Student Legislature. A Fairfield man has held the post of president of the CISL. The Bellarmine Lectures brought prominent persons, lay and clerical, to address the students.

► A Navy chaplain informs us that one of the books provided at Government expense for his ship's library is James Jones' *From Here to Eternity*. (In the March 10 *America*, p. 672, Fr. Gardiner called this book "a solution supersaturated with sex.") "Our young men are immersed in sex up to their ears," the chaplain writes, "and a thing like this is like looking into a gas tank with a lighted match."

► The *New Yorker* for July 14 carried an ad for a St. Rocco medal "for the well-dressed dog." Messrs. Ruser, 300 N. Rodeo Dr., Beverly Hills, Calif., supply medal and chain in gold for \$72, in silver for \$14.40. "This patron saint of all dogdom," ran the ad, "will keep your pooch happy and make him the envy of every cat in town."

► Two new dioceses have been created in Canada, according to a July 20 NC dispatch from Ottawa. The Diocese of St. Jerome, Terrebonne, P.Q., will be made up of 40 parishes taken from the Archdioceses of Montreal and Ottawa and the Diocese of Mont Laurier. Its Bishop will be Rt. Rev. Msgr. Emilien Frenette, superior of the seminary of the St. Jean, P.Q., Diocese. The Diocese of Ste. Anne de la Pocatière, Kamouraska Co., P.Q., will comprise 54 parishes taken from the Archdiocese of Quebec. Its Bishop will be Very Rev. Bruno Desrochers, chancellor of Quebec.

► On July 24 Rev. Dr. Daniel A. Poling, 69-year-old Baptist minister and editor of the *Christian Herald*, won the Republican primary nomination for Mayor of Philadelphia. His son, Rev. Clark V. Poling, was one of the four chaplains who went down together in 1943 on the torpedoed troop transport *Dorchester*. His running for Mayor of the nation's third-largest city is interesting, not only because of his ministerial status but because the dust-jacket of Paul Blanshard's *American Freedom and Catholic Power* (1949) carried his endorsement stating that "what it affirms will stand unless answered and disproved." The election will be held in November.

C. K.

Flabby defense bill

AS AMERICA went to press this week, the chances of whipping "Domestic Enemy No. 1"—which is the way Defense Mobilizer Charles E. Wilson characterizes inflation—were highly uncertain. Seven Senators and seven Representatives had their heads together in conference striving to reconcile differences between the defense bills passed by their respective houses.

Neither bill (S.1717 or H.R.3871) was satisfactory. The bill approved by the Senate—in four hasty, bad-tempered days—was so glaringly inadequate that one of the nation's great conservative newspapers called it an open invitation to inflation. It was easy on profits and hard on consumers' pocketbooks.

At one time the House bill promised to be even more objectionable than the Senate bill. Sitting as a Committee of the Whole, which means that no record votes are taken, the representatives of the people, acting as errand boys for lobbyists brazenly working in the corridors, introduced one debilitating amendment after another. Almost all of them were approved, in what can only be described as an orgy of irresponsibility.

On Friday evening, July 20, when the House emerged from committee status and the members had to stand up and cast a recorded vote, a change for the better was quickly noticeable. About forty Republicans from the urban North had salutary second thoughts. On some of the worse features of the bill they deserted the Southern Democrat-Republican coalition which had written it. Though still much weaker than the Administration demanded and the country needs, the result was a bill somewhat stronger than the Senate bill. At last the public was making its voice heard amid the babble of lobbyists on Capitol Hill.

Here is a quick checklist of what the Administration requested (and what Messrs. Wilson, Johnston and DiSalle said they needed) and what Congress will probably give them:

1. *Subsidies.* The Administration wanted limited authority to use subsidies to keep down prices of food and imports. The lack of this authority in the Defense Act of 1950 has made it impossible up to now to exercise effective control over the cost of food, which is invulnerable to ceilings at any level below parity. Congress will allow restricted subsidies on imports only.

2. *Rollbacks.* The 1950 law grants authority to roll back prices to June, 1950 levels. The Administration wanted this authority kept intact. Congress will allow the first rollback on beef prices to stand. All other rollbacks will be prohibited, at least on agricultural prices.

3. *Government plants.* Under the 1951 Act, the Government has no power to build and own defense plants, even if private interests refuse or are unable to build them. Congress will grant this power, but in a severely circumscribed way.

4. *Consumer credit.* Against the Administration's wishes, Congress will relax present credit curbs on automobiles and a few other consumer durables.

5. *Housing credit.* In addition to controls over new

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housing mortgage money, the Administration asked for power to restrict credit for old housing. Both Senate and House bills deny extension to old housing and loosen present curbs on new housing for veterans.

6. *Commodity exchanges.* The Administration wanted authority over margin requirements to control speculation on the commodity exchanges. It lacked this power under the old law and will continue to lack it under the new.

7. *Rents.* Congress will permit the Government to re-establish rent control in defense areas, as requested, but will refuse to grant anything like the World War II law. It will vote a twenty-per-cent rent increase on dwellings currently controlled and will refuse to permit any ceilings on commercial rents.

8. *Sanctions.* To make price control effective and prevent black markets, the Administration wanted authority to license all businesses. Congress will refuse this. It will also withdraw the authority contained in the 1950 law to establish quotas on meat slaughtering—an essential condition, according to Price Administrator DiSalle, for making price controls on meat effective.

Just how much the new law will cost consumers cannot yet be estimated, but the price level will almost certainly rise over the next nine months. The prohibition on beef rollbacks alone will cost meat eaters \$700 million. We can only hope that Congress, having weakened direct anti-inflationary controls, will not continue to drag its feet on indirect controls. Nothing but a really tough tax bill can save the country now.

Judicial reform

This Review is happy to present in this issue Robert F. Drinan's "Should judges be elected?" Within the past five years we have published articles and editorial comments on the reorganization of the National Executive and Legislature. Only one article has appeared suggesting improvements in local government—through adoption of the city-manager plan. In general, however, what we have presented on the work of the Hoover Commission and the minor progress attained in connection with the reorganization of Congress could be applied at the State and local levels.

This is the first article we have published in the field of judicial reform. It applies to our State systems. Without question, there is something unseemly and dangerous about the involvement of men seeking election to judgeships in political campaigns. A person should not have to go to great expense to win a judgeship. He should not have to cater to political organizations. Sev-

eral years ago New Yorkers were scandalized to learn that one judge had thanked Frank Costello, the underworld figure, for his success in winning a high judicial office.

Voters are hardly capable of selecting judges. The qualifications required to win nominations and elections, in fact, are almost the direct opposite of those required for public service on the bench. It is a wonder we get as good judges as we do, considering the methods we use to choose them.

Our Federal system of Presidential appointment, with the "advice and consent" of the Senate, is surely much better. Yet the tug-of-war now going on between Mr. Truman and Sen. Paul H. Douglas (D., Ill.) over appointments to two Federal judgeships in Illinois unveils weaknesses there, too. The President usually acquiesces in the nominations suggested by Senators of his party from the States concerned. Whether or not this is a good way to choose judges, it is customary. Mr. Douglas has Senatorial privilege on his side.

Why has Mr. Truman ignored Senator Douglas' suggestions? The reasons conjectured all rest on petty political grounds. The poll of bar associations to which the Senator has resorted will embarrass the President, but no one can be sure what the results will prove. This is not the way to minimize the role of politics in selecting Federal judges.

It is hard to see how the President can win. If he would "rather be right than President," he seems to be going about it in the surest way.

Justice Desmond on the Church-State issue

The *Zorach* ("released time") decision, handed down by the New York Court of Appeals in Albany on July 11, is bound to exert considerable influence on our law. The highest appellate court in our largest State upheld, by a 6-1 vote, the constitutionality of cooperation between the public schools of New York State and City, on the one hand, and religious organizations and parents, on the other, in off-the-premises teaching of religion to public-school children. The cooperation takes the form of excusing children from attendance at public schools one hour each week for this religious purpose.

Technically, the opinion of the court, delivered by Justice Charles W. Froessel, distinguished seven important features in New York's released-time program from the Champaign, Ill., type of released-time instruction ruled unconstitutional by the U. S. Supreme Court in the *McCormick* decision of March, 1948. The N. Y. court then found many and good reasons why the so-called "wall" separating Church and State in our constitutional system should not, by judicial interpretation, be transformed into an "Iron Curtain." To do so would be to refuse to allow "an accommodation between constitutional prohibitions and the right of parental control over children" and their education.

Unhesitating as was the court's decision, we think that Justice Charles S. Desmond's concurring opinion is even more striking. To our knowledge, he is the first judge, and certainly the highest-ranking judge, to take the offensive *against the kind of legal rationalization* which led the U. S. Supreme Court into mine-infested waters in the *Everson* (1947) and *McCormick* rulings. Without ostensibly aiming to do so, Justice Desmond has torpedoed the fallacies in the *Everson* decision, wherein the Federal tribunal first got off its course.

1) Of the expressions, "scattered through the lengthy opinions in *McCormick*," which might seem to proscribe *all* forms of released-time religious instruction, Justice Desmond said simply, but devastatingly: "But *stare decisis* [the legal rule of following precedents] does not mean *stare verbi* [following all the words used in opinions]."

2) The First Amendment prohibits two specific lines of action: the making of laws "respecting an establishment of religion" or "prohibiting the free exercise thereof." The New York State Legislature in 1940 authorized released time by statute, approved by then Gov. Herbert H. Lehman. After describing the carefully designed regulations adopted by the State Education Commissioner to implement that statute, Justice Desmond demanded to know:

... Just where in all this is there "an establishment of religion" or a prohibition of "the free exercise thereof"? Characterization of such a program as "divisive" or "oppressive" or "coercive" is meaningless on a question of constitutional law. What petitioners are saying is that they dislike the whole enterprise, and consider it socially undesirable. Those are predilections, not questions of law.

(Yet it was on such "predilections"—Justice Jackson himself feared they were "prepossessions"—that the Supreme Court based its revolutionary rationalizations in the *Everson* case.)

3) The real issue, said Justice Desmond, is not "total separation" of Church and State, a thing unknown to both our law and our history:

The true and real principle that calls for assertion here is that of the right of parents to control the education of their children, so long as they provide them with the state-mandated minimum of secular learning, and the right of parents to raise and instruct their children in any religion chosen by the parents.

... The New York released-time system is a mere method for the exercise of the religious liberties of the parents of public-school pupils, and infringes on no rights of anyone, since no one else's rights are in any way affected.

Finally, the New York jurist in effect undermined the whole manner in which the Supreme Court went about discovering what the First Amendment prohibited. If this criticism becomes widely known in the legal profession, it is hard to see how the Supreme Court can do anything but recede from its precipitate excursion into judicial "predilections" when it decides the New Jersey Bible-reading case this fall.

Should judges be elected?

Robert F. Drinan

THE PEOPLE of the State of New Mexico are preparing to vote on September 9 on an issue that has plagued American democracy from the earliest days of the Republic. They will decide whether or not to adopt a constitutional amendment aimed at taking the selection of judges out of party politics. Before describing the new plan, perhaps we ought to glance backwards to see the problem the voters of the "Land of Enchantment" will be asked to solve by agreeing to a plan which has already worked in Missouri.

THE AMERICAN EXPERIENCE

In the American colonies prior to the Revolution, judges were appointed by royal Governors or by colonial legislatures, usually for a term lasting during "good behavior." Only in Connecticut were they elected by the people—every six months, at that. For a half-century after 1776, our States maintained the appointive system, which was written into our Federal Constitution and has remained there to this day.

It is interesting to notice that Thomas Jefferson, who seemed to approve the appointive system in 1776, was expressing the opinion in private letters as early as 1789 that "permanent judges . . . are liable to be tempted by bribery" and misled "by favor, by relationship, by a spirit of party." By 1816, after being on the receiving end of some of Chief Justice Marshall's and other Federalist judges' opinions, he was convinced that the people, if allowed to elect judges, "would not err oftener, perhaps, than the present mode of appointment."

Within a decade Jacksonian democracy was sweeping the expanding West with its gospel of greater popular control of government, including the judiciary. Mississippi in 1832 and even New York in 1846 adopted popular election and shorter terms for their State judiciaries. Thereafter all the new States and many of the older ones followed suit. Today, all or part of the judges are elected in forty-five of the States. Appointive methods of one kind or another survive in nearly half the States, however, though popular election predominates in most of these.

Towards the end of the last century, owing to the rampant bribery in many State legislatures, there was a swing away from what many concluded had been an excessive and illusory trust in elections as a method of controlling public officials. This revolt, which was typified in many ways by the Progressive Republican movement, took two forms: the restoration of authority to State Governors and the use of the initiative, referendum and recall. The restoration of what might

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properly be called Hamiltonian, as against Jeffersonian, principles of popular government has been rather halting in most States and has, as a matter of fact, made only extremely slow progress in regard to the judiciary. It may well be that the present generation of voters will go down in American history as the ones who spread the reform in methods of selecting judges.

MOVEMENT AWAY FROM PARTISAN ELECTIONS

By 1900 a firm movement to return to judgeships by appointment was under way. The movement received definite form in 1914 when Professor Albert M. Kales of Northwestern University's School of Law set forth an explanation of a new system of choosing judges in his challenging book, *Unpopular Government in the United States*. Kales proposed an ingenious combination of the best features of both of the appointive and elective systems. The newly formed American Judicature Society adopted his proposal and has ever since advocated its introduction into State constitutions.

In 1934 California became the first State to attempt to combine what was best in both systems, although it did not adopt the Kales plan in its entirety. By a constitutional amendment approved in that year the people did, however, restore the appointive power to the Governor through a change embodied in Article VI of the State Constitution. In this system, which is mandatory in selecting justices of the State's Supreme Court and District Courts of Appeal (it applies to lower courts if the electors so decide), the Governor makes the original nomination or appointment to fill vacancies on the bench. The judge so appointed cannot take office unless a majority of the three members of the Commission on Qualifications files a written confirmation. This commission is composed of the Chief Justice of the Supreme Court, the Attorney General and the presiding judge of the District Court of Appeals.

If a vacancy is filled in this way, the judge so appointed must, if he wishes to continue on the bench, file as a candidate to succeed himself in the next general election. Judges already sitting when the new plan became effective had to file declarations of candidacy in the same way.

Besides introducing the innovation of confirmation by the Commission on Qualifications (in cases where the Governor filled vacancies), the California plan established a new type of judicial election, in line with Professor Kales' proposal. The candidate does not compete with an opponent in a political campaign. He stands on his record since appointment. The voters decide only whether they want him as judge for the

next term of twelve years (in the Supreme and District Courts) or six years (in the Superior Courts). The ballot simply reads:

For	
(title of office)	
Shall	
(name)	
be elected to the office for the term	Yes
expiring January?	No
(year)	

If a majority voting on the question vote "yes," the judge is elected for the full term. Otherwise a vacancy occurs, to be filled by the Governor by appointment. A judge so appointed must file to succeed himself as an unopposed candidate in the next election.

The California plan, in use since 1934, has worked well. Governor Earl Warren has strengthened it by voluntarily obtaining prior approval from the Commission on Qualifications of each of his judicial nominees. By so doing the Governor has brought the California system much closer to the Kales plan.

Nevertheless, two objections have been raised to the California plan. First, there should be a layman or laymen on the confirming commission so that the people have a voice in the confirmation of the magistrates who will sit in judgment over them. Secondly, since no judge once appointed and confirmed has ever been rejected at a subsequent election, donning the judicial robes seems to be equivalent to life tenure. Although this result is not in itself evil, it seems to some critics to have undesirable features in it.

The California plan, at any rate, has the obvious advantage of separating the appointment of judges and especially their subsequent election from political considerations. It possesses this virtue even more strikingly than the Federal system, wherein judges are appointed by the President to hold office "during good behavior," subject to confirmation by the United States Senate. If the Senate happens to be antagonistic to the Administration in power, the President is likely to nominate such persons as will not further antagonize the Senators. This necessity of placating unfriendly Senators may require him to pass over better qualified, but perhaps more "controversial," prospects for Federal judgeships. Of course, if the Senate happens to be under the President's domination, or very friendly to his politics, he can appoint judges in such a way as to reward "deserving" politicians. The chief check on this abuse is centralized responsibility. If a Federal judge proves unfit, everyone knows whom to blame: the President who appointed him.

MISSOURI PLAN: PERFECT COMPROMISE

The movement away from party politics in the election of State judges, which received a strong impetus from the plan California adopted in 1934, received a perhaps stronger impetus in 1937 when it was finally approved by the American Bar Association. This approval, combined with general dissatisfaction with the

conventional methods of election, has resulted in demands for reform in methods of selecting judges in all but the smallest of the elective States. In no fewer than seventeen States it has advanced to the point of drafting proposed constitutional amendments or organizing campaigns among the members of the bench and bar, or both. This trend has picked up great strength since 1940, when the State of Missouri became the first State to adopt the American Bar Association plan.

In 1940, under their old (1875) State constitution, the people of Missouri, using their constitutional power of initiative, brought the "Non-Partisan Court Plan" to a test and adopted it as a constitutional amendment. When Missouri adopted a new State constitution in 1945, this plan became Sections 29 (a)-(g) of Article V in the new charter.

The ABA proposal, as adopted in Missouri, provides that vacancies in the judiciary be filled by appointment of the Governor from three nominees proposed by non-partisan judicial commissions. The "Appellate Judicial Commission," which nominates judges of the Supreme Court and courts of appeal, consists of seven members: the Chief Justice (chairman), three lawyers elected by the Bar Association and three laymen appointed by the Governor. Their terms are staggered; they receive no compensation; except for the chairman, they cannot hold any public office or official position in a political party. The Supreme Court lays down the rules under which this commission operates. (There are similar commissions, not mandatory, however, except for the city of St. Louis and Jackson County, for circuit or trial courts.)

The Missouri plan differs from the California plan in several ways. Perhaps the chief difference is that judges appointed under it sit until "the next general election after the expiration of twelve months in office." In other words, they serve over a year as *appointees* before submitting themselves to popular election for the full term (twelve years for the appellate courts; six for circuit courts; four for police courts).

Under this plan the Missouri judiciary has attained an unprecedented prestige. Judges are chosen on their merits rather than according to prevailing political issues. In 1946, for example, although St. Louis went Republican, all ten Democratic judges were retained in office. Judges seeking approval at the polls are forbidden to contribute to any political campaign, to hold office in any political party or to take any part in political maneuvers to gain popular approval. Governors have invariably chosen men of their own party since 1940, it is true, following the example set by then Gov. (later U. S. Senator) Forrest C. Donnell. The Missouri Bar Association and the press have alerted the people to the fitness of candidates. Only one judge, it seems, has been denied election since 1940.

This new system has been strenuously advocated by the State Bar of New Mexico and by Gov. Edwin L. Mechem, who headed the Republican ticket last November. The voters would do well to adopt this promising experiment in judicial reform.

Midyear economic message

In the first flush of reading any unusually thoughtful and well-written document, one is tempted to reach for superlatives, especially if the writer's thesis happens to coincide with the reader's own convictions. I shall accordingly resist the temptation to call the President's midyear economic report, transmitted to Congress on July 23, one of the best state papers of our time, and shall content myself with joining the *New York Times* in recommending it

for those who are seeking an integrated statement which ties together in one compact parcel such varied aspects of the rearmament program as its underlying philosophy, its grand strategy, its economic implications and its progress almost literally up to this very hour.

In the limited space here available, I shall restrict myself to what Mr. Truman had to say about the economic aspects of the defense effort.

First of all, the rearmament program, though behind schedule, is moving along fairly well and will rapidly pick up speed in the next twenty months. At the present time deliveries of military hard goods are running at a monthly rate of about \$1 billion. By the end of 1952 they are scheduled to rise to three times that much. During this time aircraft deliveries will triple, and tank deliveries will do even better than that. In terms of expenditures, defense spending, now running at an annual rate of \$35 billion, will jump to \$50 billion in December, and to \$65 billion a year from now. Expressed in terms of a percentage of the national output, the rearmament program is now taking 11 per cent of the gross national product, will take 15 per cent by the end of the year, and eventually reach a peak of 20 per cent in June, 1952.

These figures explain more eloquently than any number of speeches why the President continues to regard inflation as a grave and imminent danger. Though conceding that prices have leveled off since last spring, he insists that this is a lull in the storm, not the end of it. As his figures show, spending for defense during the next twelve months is scheduled to go up nearly \$30 billion. Personal incomes before taxes will have risen meanwhile, at an annual rate of \$15 to \$20 billion above present high levels. Even if Congress should take a \$10-billion new tax bite out of this increased income—a doubtful assumption—there will still be a menacing gap between available goods and the amount of money consumers are able to spend. The President estimates this "inflationary gap" at \$15 to \$20 billion.

On this basis, the President argues convincingly for a strong anti-inflation program. He insists that higher taxes must be voted, that less essential Government expenditures be pared down or postponed, that strong credit controls be maintained, that voluntary

savings be pushed and that, in addition to all these measures, and complementing them, direct controls over wages and prices be continued and strengthened. In short, the President wants no relaxation either in the national effort to rearm or in our resolve to keep inflation in bounds while doing so.

He wants no relaxation in the rearmament program because, regardless of what happens in Korea, the danger to our security remains the same. With an insight that has not always been present in postwar Washington, he writes:

The main danger to world peace comes from the Soviet rulers, from the growing military force at their disposal, and from their proved willingness to use aggression to gain their ends. The military buildup of the Soviet Union, which has been continuing since 1945, has no other purpose than to blackmail the free world into submission to Communist domination.

On our part, consequently, there must be no sign of lack of determination in opposing the Soviet objective. We must keep our hand to the plow until the Communist threat has been turned aside and peace is assured. In two excellent paragraphs, Mr. Truman laid bare the nature of the task before us:

This sustained effort on our part is something new in history. Free men have always been willing to take up arms, and to do their utmost, in a supreme crisis. But never before have free men in such large numbers acted together in advance to prevent a supreme crisis.

Never before on so vast a scale have free men assumed great risks voluntarily, so that even greater risks may not descend upon them involuntarily. Never before has there been so deep and widespread in the hearts of mankind the feeling that the price of peace is the willingness to fight for justice. . .

Just as there must be no lowering of our defense sights, so there must be no weakening in the struggle for a sound and expanding economy. Inflation is a cruel and unjust way of rationing an inadequate supply of goods and services. It is the opposite of equality of sacrifice. Though the cost of living has advanced eight per cent since the Korean war, "more than half the families of the nation had no income gains between early 1950 and early 1951, and almost one-fifth suffered actual declines." These people are already carrying a heavy burden. The President wants to make certain that nothing is left undone to keep the burden from becoming heavier still. In this resolve AMERICA has strongly supported him. So have a large number of publications hitherto somewhat cool to the Administration's economic policies, including *Life* Magazine and the Scripps-Howard newspaper chain.

By a fortunate coincidence, Mr. Truman's message reached Capitol Hill as Congress was entering the final stages of writing a new defense bill. It may change enough votes to mean the difference between a strong law which meets inflation head-on, and a weak one which only temporizes with it.

BENJAMIN L. MASSE

Courses in family finance

Sylvia F. Porter

WHEN I WENT TO SCHOOL (and that wasn't so awfully long ago), I didn't learn a thing about money and finance that would be of the slightest practical use to me in my adult years.

Yes, I had a high school course in elementary economics; and I still recall how my classmates and I struggled through the tedious tomes of such masters as Adam Smith, David Ricardo, Henry George, John Maynard Keynes and the like. But never a lesson did we have in *family* economics.

While we memorized the fundamental "law of diminishing returns," we had no chance to memorize any fundamental laws about budgeting our paychecks or planning our savings programs. We didn't even know there were any basic rules to govern the economics of our day-to-day lives.

I had another course in college called "Labor Problems," and I vividly remember what I read about the British Labor movement and management-union conflicts in the early 1900's. But never an hour did my class spend during that semester on ways to plan for old-age financial security or to protect the family by life insurance, bond or stock purchases or ownership of a home. We didn't get down to talking in such bread-and-butter, such pocketbook terms.

Mine was a typical public-school education in America—the typical cultural course prepared for the typical adolescent.

The theory behind such an education is that a general background is the first essential. If the student wants more practical training, let him or her go on to a trade school. If the student seeks more specific knowledge, let him or her go on to a graduate or specialized school.

But there was and there is something important that is lacking in this theory and something important that is wrong with the way our educational system translates the theory into practice. For as I've grown older, I've realized more and more acutely how wide were the gaps in my high-school and college training.

As I've specialized in economics and financial reporting, I've recognized more and more thoroughly that one of the biggest of these gaps lies in the sphere of family finance, in our educational system's failure to teach America's youngsters even the elementary facts about managing money. And as I've tried to figure out precisely what is wanting, I've become deeply convinced that America's youngsters must have some practical preparation in the simplest money matters if they are to be able to meet and handle successfully the

financial problems that will challenge them all their adult lives. Without that preparation, they will may flounder and fumble through the day-to-day challenges. Even when they surmount them, it all too often may be just a matter of luck.

With that preparation, they will have a fighting chance to achieve financial peace of mind. And financial peace of mind is essential to physical, mental and spiritual health.

Week after week, the letters pass over my desk, letters from absolute strangers who know me only as a newspaper financial columnist. "An insurance salesman called on my husband yesterday and we would like to ask whether we should buy any insurance" . . . "We have \$2,000, which represents all our savings. Should we buy stocks? What stock is sure to go up?" . . . "Should we buy a house or should we keep on renting?" . . . "What about social security?"

Day after day, the telephone rings in my office and obviously confused men or women urge me to tell them what they can read or where they can go for help on their money problems. And in my mind's eye I can see my callers turning away in frustrated anger at the painfully

inadequate answers I am forced to give them.

Only a few among us have even the rudiments of knowledge about proper family financial planning. We have had to make an extraordinary effort to obtain the facts. Yet who among us would dispute the importance of this knowledge to the family's stability and thus to the nation's stability?

Lawyers agree: "Quarreling about money is a major reason for the break-up of homes in our nation; financial trouble plays a vicious part in the destruction of the American home."

Doctors warn: "Over half the physical sickness in this country has an emotional or nervous base; and more than half the emotional or nervous ills spring from money worries."

Psychiatrists add: "Financial peace of mind is high on the list of important factors making up the well-adjusted individual and the well-adjusted family."

I submit:

1) that it is time we demanded that our educators help fill the gap in our training, make at least an attempt to dispel our shocking ignorance;

2) that courses covering the fundamental facts of family finance should be made an integral part of our formal educational system;

3) that every high-school student, boy or girl, should have a chance to learn the definition of a U. S. dollar just as he has a chance to learn the definition of a Roman gladiator;

4) that every college student should have at least an opportunity to study personal as well as national and international economics;

5) that a nation-wide effort should be started now to teach the teachers so the teachers can teach us.

If our educational system can offer courses in every-



thing from cooking to baby sitting, it also can offer courses in money management. All three are essential activities. If we can learn how to use a slide-rule, we can learn how to use installment credit. A little knowledge about pensions and social security should be just as valuable as a smattering of a foreign language.

Happily a beginning is finally being made in this direction. In July of 1950, on the University of Pennsylvania campus, thirty-five high-school teachers and staff members of teachers' colleges from twenty-two States began a six-weeks' experiment in learning how to teach the subject of family finance. That marked the first time anything of this nature was ever tried. The "workshop" was an outstanding success. It is being repeated this year, from June to August.

Meanwhile, the first teachers have returned to their own areas and are developing courses on "Family Financial Security Education." In Detroit, eighteen city high schools have instituted a required course for seniors called "Home and Family Living." In New York City, Grace Dodge Vocational High School has worked out a course for teachers on "Planning for Financial Security" (the first in the Board of Education System). In New Jersey, a few high schools are putting in one-semester courses in the subject. In Boston, Simmons College has started a nontechnical course designed to give students practical help in managing personal money matters. Typical personal and family financial problems studied include budgeting and savings; buying property, life and other forms of insurance; owning and financing a home; investing in stocks, bonds and other securities; taxes; using bank services; utilizing credit facilities.

Thus a start is being made. But it's just a start. It's just a suggestion of what could be and should be done.

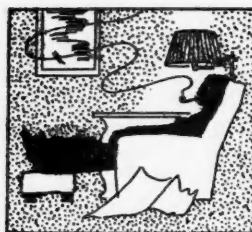
Of course I do not argue that teaching high-school and college students the basic facts about money, investments and personal financial management will also teach them how to achieve financial security in their adult lives. How ridiculous that argument would be! For just as there is no neat way to attain spiritual peace of mind, so there is no neat way to attain financial peace of mind. But I do argue that with these facts America's boys and girls will have a sounder base for sounder living in their later years. I do argue that this preparation will help make them generally more alert, responsible individuals and more literate American citizens. That is enough to justify such courses.

You know the extent to which you've managed your own and your family's financial affairs on a hit-and-miss basis. I know—too well—how I've had to dig and hunt for the simplest answers to the simplest questions. The gap exists. The need cannot be ignored. The challenge to our school system is obvious.

Surely, a humble enough thing to do for the youngsters coming after us is to offer them a little better, more practical preparation for living than we had.

Miss Porter, New York Post columnist, is nationally recognized as an expert on U. S. Government finance.

FEATURE "X"



Introducing the first Feature "X" (AM. 2/3), we suggested that it could provide space for "longer letters to the Editor." This week we offer two such letters, on topics that are, we think, both current and interesting.

Sex education for children

EDITOR: Sister Mary Jessine's article "Our Children Need Sex Education" (AM. 7/14) again emphasizes a phase of the moral education of children which is much discussed, but about which very little is done. There can be no question about the desirability of parents imparting such instruction to their own children, but very few are equipped to give it, and fewer still are willing to do so. While we should work towards the ideal of preparing parents for this duty, the fact remains that most children are and will be left to themselves to obtain sex information. Meanwhile I believe that priests and teachers in our Catholic schools should face the issue squarely and give their children the instruction which they are not getting at present. The children cannot afford to wait while their parents learn.

May I present my own experience as a parish priest in this matter? In the past year I undertook (with some misgivings, I must admit) to give some clear instruction in the matter of sex morality to our eighth-grade boys. Most of them were just about reaching their fourteenth birthday. I gave some five instructions, and after receiving from the boys about one hundred unusually frank questions, both verbally and through a "Question-Box," I was convinced of two things. One was that most priests, teachers and parents are out of touch with reality concerning the influence of sex among young children today. The other was that our children are living today in an atmosphere which is intensely and openly sexual, and that this general environment is having a profound and usually harmful effect on their characters. Yet we think we have done our duty by the children when the Sisters treat the Sixth Commandment by the routine of a few vague questions and answers.

At the conclusion of my instructions I asked the boys to fill out anonymously a very short questionnaire. In general the questions asked were 1) whether or not the instructions had been beneficial to them, and why; 2) whether they thought such instructions should be given to future classes, and if so, in what grades; 3) what suggestions they wished to make for more effective instruction. The maturity and sincerity of their answers was what impressed me most. Unanimously they said that they had been greatly benefited. A num-

ber said that their minds had been elevated on the matter of sex, the sacredness of procreation and of marriage. Others were appreciative of advice on what was or was not sinful, on how to confess their sins, and on the means and motives for living a pure life and for overcoming temptation.

All thought the instructions should be given at latest in the eighth grade. Some suggested the seventh or sixth grades.

While the boys were not asked whether their parents had previously given them proper instruction, my impression was that for virtually all of them it was the first frank, clean discussion of sex that they had heard. I might add, too, that my own general impression, judging from the nature of their questions, was that my instructions, even though given in the eighth grade, had for a considerable number come too late to prevent some serious moral damage.

I would like to call the attention of priests and teachers who are interested in this important question to a monumental work, *Self-Revelation of the Adolescent Boy*, by Rev. Urban Fleege, S.M. (Bruce). I believe that Dr. Fleege's discoveries from 2,000 questionnaires filled in by Catholic high-school boys of all ages and in widely separated parts of the country show that the failure of parents to give sex instruction is even greater than Sister Mary Jessine's article indicates. He says that in two-thirds of the cases the first sources of sex information obtained by these boys were unwholesome. I have also found two booklets very helpful: *Accent on Purity*, by Rev. Joseph Haley, C.S.C., (Fides Publishers, 325 Lincoln Way W., South Bend, Indiana, 75¢); and *Sex Instructions*, by Rev. P. J. Bruckner, S.J., (Queen's Work, 3115 S. Grand Blvd., St. Louis, Mo., 25¢).

Philadelphia, Pa.

PARISH PRIEST

Teachers have human rights

EDITOR: The members of the Pawtucket Teachers' Alliance—American Federation of Teachers, Local 930 (AFL)—deserve great praise for the restraint and good taste with which they have met the ill-considered actions of the Pawtucket School Board. Since the teachers have had little chance to present their side of the present controversy to the general public, friends of the Alliance are grateful for AMERICA's Comment on the Pawtucket teachers' strike (AM. 6/9, p. 263).

Before 1946 the Pawtucket Teachers' Association was nothing more than a company union. Then the teachers sought an organization that would stress the rights of classroom teachers and that would not be dominated by either administrators or politicians. They found the answer in a free trade-union association—the AFT. From then on the school board tried to break the union. The present crisis is the result of these efforts to bring the teachers to heel.

The salary schedule of the Pawtucket teachers is \$1,800-3,400 a year from the city, plus \$600 a year from the State—the maximum to be reached by \$200 increments from the end of the third year's work. Actually

not one teacher gets the possible \$4,000 maximum—not even those retiring this year. And many Pawtucket teachers have had no increment, or one of only \$50, since January 1, 1948.

The subject of salaries is, of course, important, and cannot be denied its place in the strike picture. Yet other issues are of great concern to those of us who are affiliated with organized labor.

The right to organize is the chief issue. This is a natural right, established by God Himself. It must be protected, not destroyed, by the state. Should teachers forfeit this God-given right on entering their profession? The recent firing of twenty janitors by the school board, presumably because of their union activities, highlighted this issue.

Teachers are entitled to a just living wage—a professional wage. Why are Pawtucket teachers not receiving their \$200 annual increments? Why has Attorney General Powers ruled in the case of the president of the Pawtucket Teachers' Alliance, Hope V. Carey, who submitted her case to the Rhode Island Department of Justice, that the City of Pawtucket withheld \$950 these last two years?

Labor organizations are protected in their right of collective bargaining by Federal laws. Yet when the Alliance attempted to bargain as a unit last fall on grievances concerning seniority, it took the combined efforts of the State Education and Labor Departments to bring about a meeting with the head of our school board.

After all resources for an amicable settlement of disputes have been exhausted, should not teachers have the right to strike to protect their rights to organize, to receive a just wage, to bargain collectively, to protect seniority? The Teachers' Alliance has always been ready to negotiate. Strikes are serious. The Alliance has not enjoyed the situation.

The chairman of the school board said early in the proceedings that the teachers were alone in their fight for their rights. Actually, the Jewish, Protestant and Catholic clergy, as well as His Excellency Bishop Russell J. McVinney of Providence, offered plans for mediation. The Alliance did not request this intervention. The Alliance accepted all offers of mediation. Also unsolicited were offers of aid from the CIO. The various locals of the AFL have been most generous in their moral and financial support of the Alliance. The Pawtucket teachers are certainly not alone.

The school board has got many inches of news space confronting us with the "no-strike" policy of the AFT, and has claimed that the strike is illegal. But the AFT does not ban strikes, and in its report declared that it will do its utmost to settle the causes of the strike.

The AFT certainly insists on the right of collective bargaining. If the Pawtucket School Board would recognize that right and deal with the teachers' union in good faith, the strike could easily be settled.

MARGARET E. MCGILL

President, Woonsocket Teachers' Guild

Woonsocket, R. I.

Mr. De Voto's dilemma

Louis F. Doyle

In *Harper's* June number, Bernard De Voto, who is far from a tender-minded critic, wields a meat-ax on *From Here to Eternity*, Mr. Jones' novel. Its cumulative, incessant, obsessive obscenity is too much for Mr. De Voto. He then adverts to Mailer's *The Naked and the Dead* in a similar vein of exasperation. Seeking the explanation, he submerges and finally reappears from the psychoanalytic depths with the finding that both writers are cases of arrested development: there was a difficult stage of adolescence, past which neither just ever got. Having neglected both my Freud and the two books in question, I was unable to follow the sinuities of Mr. De Voto's submarine path. Suffice to say that both authors are convicted in his court of *adolescence*, and Heaven help anyone today who is branded with that particular scarlet letter A. Outer darkness is his habitat.

Condemnatory criticism has always made great play with adjectives. But over the past forty years there has been a complete shift from the adjective with an ethical or moral significance to the one with a purely intellectual content. A pre-World War I critic would have blasted these novels with "filthy," "obscene," "lascivious," and so on. A reviewer of the brash 'twenties might have fastidiously deplored their bad taste. Mr. De Voto finds them merely adolescent. From the same bin are "immature," "non-adult" and "dull." Favorite Nazi terms were "naive," "quaint" and "old-fashioned."

Is this shift superficial or does it indicate the adoption of a totally different set of values? For it is not confined to literature; it operates on every critical front. A few years ago, when the rest of us were debating whether John L. Lewis was a traitor or merely a dangerous citizen, our first lady columnist opined that "John L. Lewis is not smart. He is making enemies for unionism."

About thirty years ago, when some big-league ball players made the blunder of getting caught selling out a world series, a small boy made history by blubbering at his idol, "Say ya didn't do it, Joe." His modern counterpart might bark, "Aw, Joe, how could ya be so dumb?" The point should be clear: certain things, including books, were once morally good or bad, ethically right or wrong; now they are either smart or dumb, that's all. With reference to books, Oscar Wilde put it very succinctly long ago: "There is no such thing as a moral or an immoral book. Books are well written or badly written, that is all." Yet Wilde was no great offender against literary decency. He was just making an epigram. He liked epigrams.

And this is, I presume, Mr. De Voto's position, and this is just what constitutes his dilemma when dealing

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with works like those of Jones and Mailer. For, if morality has nothing to do with art, then by the same token, art has nothing to do with morality. Since obscenity has only a moral aspect, it can be condemned, as I see the problem, if condemned, only on moral grounds, not artistic. Rabelais superabounds in indecencies. But Mr. De Voto cannot abandon or qualify his position. Yet Jones, plainly, must be dealt with. So Mr. De Voto finds him guilty of bad art due to a twisted psychology, and justice is satisfied. This is a little like indicting a man for one crime and convicting him of another. Jones might well answer: "I am an artist; what have I to do with decency; obscenity is the business of the moralist. Mr. De Voto is Victorian."

I am not concerned in this short space with clarifying the relation of morality to art. It is a tangled question. I am merely noting some of the knots the amoral critic gets himself tied into when faced with an imposing best seller, marketed by a respected publisher, and plainly authored by a talented writer. He may shrug off a *Forever Amber* as a smartly tailored piece by a shrewd woman for the moron trade, but he cannot continue to evade or ignore forever. Comes the time when he must stand in Mr. De Voto's shoes and cane the boy for doing nothing more than he was taught.

About a year ago a Catholic magazine published an article that pleaded for a more liberal attitude on the part of Catholic critics and reviewers. The writer drew his argument from an impressive source, Thomas Aquinas: Only an action can be moral or immoral. But a work of art (book or play) is not an action. Therefore no work of art can be immoral.

This is semantical sleight of hand that might almost fool the elect. By this reasoning, there would be nothing wrong with a forgery, rubber check or a counterfeit dollar. Objection: but these are not works of art. But they *are*, as *art* was understood in Thomas' world, where it had a much wider comprehension than it has today. Any product of human workmanship whatever was an *artifact*, a work of art. Now Thomas would certainly not have absolved the counterfeiter of guilt. That is why it is hard to believe that the writer rightly understood his Thomas. Nowadays we restrict art to works that aim only at beauty, and the creative artist is emancipated from the moral code that still requires the artisan to make an honest article, that insists that each of us is our brother's keeper. Why? Just how and

when and from whom was this Magna Charta won? No one seems to know, least of all the dogmatical amoral critic.

I believe it is a logical consequence of the genius-worship that was born of the Romantic Movement a century and a half ago. Previously "genius" had no such meaning as it has now. Men had talent and were held accountable for its use. But hero-worship set in, and the poet became a favorite hero. He was not as other men; God spoke through his lips. Divine right was withdrawn from the king and transferred to the genius. It was really a circuitous return to ancient days when the poet was an inspired madman.

The greatest single impetus to this was the Bardolatry of Shakespeare, which raged for a century after Lamb, Hazlitt, De Quincey and Coleridge. Painters fell behind, but musical composers reigned supreme. Even today it is hazardous to advert to the boorishness of Beethoven or the vanities and rascalities of Wagner. These gods have been raised above all criticism, whether as persons or artists. The cultists will have incense only or they will suspect you of that meanness of soul that cannot or will not honor greatness. Like so many of the strands of Romanticism, this one was utterly irrational, the worship of the Renaissance man of *virtu*. Ironically enough, it was promoted by that very class which fiercely denounced as idolatry the honor that was paid to saints by Christians. Saints they must have, but they would canonize their own.

Now with God speaking through the lips of the genius, it was unthinkable that he could utter anything immoral. Only the artistry could be called into question, and this only within rigid limits. This was good reasoning from a very bad premise. Anyone who thought he saw anything wrong with Shakespeare was told to go back and study it again and he would see (or he had better!) that what he had mistaken for a defect was really a unique excellence in disguise, a phenomenon to be found only in the Bard. The same infallibility was conferred on all the other masters.

It is probable that one of the main motives of the Reformation, however subconscious, was to capture and control the pulpit. It is irksome to be instructed by one having authority but not, perhaps, much talent. English literature has, at any rate, spawned an appalling number of preachers and moralists who enjoy all the prerogatives of the pulpit without any of its responsibilities. The "philosophy" of Wordsworth, Browning, Joseph Conrad is discussed most solemnly by doctoral candidates who haven't the cloudiest notion of what philosophy, or a philosophy, is. Do a collection of tangled impressions of God, Nature and Man make up a philosophy?

With all this adulation, amounting almost to abdication of intelligence, offered to genius, it is not amazing that an ideal genius type has evolved. He is arrogant, ruthless, contemptuous of the rights of others, above all of moral law. Integrity to his art is his only law. He is the painter of Shaw's *The Doctor's Dilemma*, the poet of Shaw's *Candida*. In life, he was young

Arthur Rimbaud and, to a degree, Shelley. The fact that there has been as high a percentage of decent characters among geniuses as elsewhere has not destroyed this popular picture of the genius. It is an inheritance from the Romantic past, not a very solid foundation, and the basis in reason for moral emancipation of the creative artist cannot be any more solid than is its genesis.

If the world really cared a rap about art, the status of the irresponsible writer would be revised so suddenly and so drastically that he would be shaken out of his boots. But the world, for all its interminable talk, doesn't care. When people really care, battle lines are drawn, as on the religious, political and economic fronts. They do not stand idly by and snipe at each other. The modern artist complains of the apathy of the public, yet it is that very apathy that guarantees his precious liberty. Woe betide him if the public should become really interested. He may have to run for his life, as Euripides did, and Hugo.

In a world in which it has become the fashion to speak of all genius as if it were a gift of God, would it be heretical to suggest that the world would have been far better off without half its geniuses? Nietzsche was a genius; so was Hitler; so was Lenin, if you wish. Genius is as genius does; it is not an absolute value in itself. Personally, I would consider one Abraham Lincoln for a score of Benvenuto Cellinis a poor bargain. As for military geniuses, what price glory? And political geniuses, how many of them benefited their own peoples without ruining their neighbors?

To return to writers, I do not for a moment suggest that there is any easy or infallible method of determining where legitimate realism leaves off and pornography begins. I doubt that any one person can indicate that with any great certitude. Morality concerns us all; the reactions of all should be considered. I only say that, the accepted criteria at present being amoral, Mr. Jones has the better of the argument against Mr. De Voto. If there is no dead line below which a writer may not go, no line that he may not cross, then what is Mr. Jones' artistic sin? If there is such a line, Mr. De Voto has not indicated it. Why not? He has accused Mr. Jones and Mr. Mailer only of irritating him, Mr. De Voto, by excessive obscenity, and I submit that Mr. De Voto's personal feelings, unsupported by any objective principle, are not critical criteria.

In fact, he comes dangerously close to the most famous dictum in all of criticism, "This will never do." Only Stalin can say that today and make it good. Now I would suggest this to Mr. De Voto: there is a dead-line below which a writer can have no hope of lifting his material to the level of art, no matter how he treats it. The altitude of this line will depend on the power of the writer. The power of Shakespeare to lift sordid matter was tremendous, but he had the aid of the medium of poetry as well as his own wizardry; Mr. Jones has only the medium of modern prose, and he is no wizard, I presume. And not even Shakespeare could save the latter half of *Pericles*.

I suggest further that Mr. Jones may have misunderstood one of the principles of art: art is the *intensification* of a real experience, the quintessence of the matter. A man may shock his hearers by one quiet, true utterance at the right time and place, but if he repeats it, it suffers from the law of diminishing returns. Intensification is secured by qualitative means, not quantitative. Besides, if the repetition of obscenity in Mr. Jones' book is what Mr. De Voto says it is, there just isn't that much obscenity in life.

At the world's edge

INUK

By Roger Buliard. Farrar, Strauss & Young. 322p. \$3.50

"Eskimo land begins where the world seems to stop," says Father Roger Buliard, Oblate veteran of the northern missions, opening his definitive study of a little-known people. In this forlorn Arctic country beyond the tree land, throughout a vast belt of mingled snowy land and frozen seas, fringing the American continent and extending from the Aleutians to Greenland, live the Inuit, the Eskimos—on an average, one human being to every hundred and fifty miles.

Where did they come from? Ethnologists agree that in the remote past (no one knows when for the Eskimos had no writing and consequently no recorded history) they must have crossed over from northeastern Asia using the frozen Bering Strait as a bridge. Perhaps an enemy people was pressing them from the rear; perhaps they hoped to find more abundant food; or maybe it was the spirit of adventure that urged them on. Whatever the cause, the Inuit arrived. But when they tried to travel southward into the great pine forests which promised materials for permanent dwellings and an abundance of fuel, they found another race, the Indians, already established there; and the Indians did not welcome these strange, yellow, Mongolian-looking newcomers. "*Eskimeow*—they eat raw," said the Indians. There was war between them, and the newcomers were obliged to retreat to the "shadow of the North Pole." They have made their abode there ever since, scattering through the wide, barren spaces in search of sustenance. In this rugged twilight land, where white men starve and lose their way and die, they have existed for generations, won the grim battle for survival and retained their social entity. No wonder they take pride in their prowess: "*Innoyugut!* We are the men of the men, the men *par excellence!*"

Perhaps among no other people is the influence of physical geography so apparent. In their harsh new home the

Eskimos seem to have "misplaced their religion." The shamanism they practice provides nothing to adore or honor, but only spirits to propitiate. Living, indeed, much like animals, the people have too often reverted to mere animal instincts and their morality has sunk to dumbfounding lows. Hypocrisy, thieving, lying, wife-lending, infanticide and other forms of murder have all seemed "practical" from their point of view. Their materialism is a natural outgrowth of their struggle to survive. "Religion, art, morality," says Father Buliard, "are laughed at by the Eskimos, for these things kill no caribou." On the credit side, the race is brave and marvellously ingenious. They accept suffering with calm stoicism—"Ayornarman. It cannot be helped"—and they die "like men" without a whimper. The real hope of these wild people lies, of course, in their children.

The Oblates of Mary Immaculate, those "specialists in difficult missions," established the first outposts of the Church among the Eskimos. It was in 1911 that two of their Fathers walked off into the Sahara of snow and were soon murdered for their trouble by those whom they wished to help. When what had happened became known by other Oblates, they volunteered themselves as replacements. However, it was not until more recent times that the work really got under way.

Father Buliard, who went north in 1935, worked first at Coppermine on the shores of the Arctic Ocean and later founded the most northerly mission in the world, where the "last" men dwell—King's Bay on Holman Island on the parallel—thus literally carrying out the command to evangelize the ends of the earth. The Holy Father has expressed his appreciation of the Oblates' work in the far north by presenting them with an inscribed chalice.

Father Buliard wrote his book in French and has himself put it into excellent American English unmarred by the Gallicisms which often disfigure translations. And a thrilling book it is, which will appeal to all lovers of high heroism and adventure. Bishop Fulton J. Sheen wrote the introduction. A map and photographic end-papers are included.

PAULA KURTH

It will be interesting to watch the reactions of advanced critics to the forthcoming *The Revolt of Mamie Stover*, by Bradford Huie, of the *New Mercury*. It is said to be the life story of a prostitute who rose to great wealth by sheer acumen and grit, in the true Alger tradition. This should be a test of something or other. I only know that, whatever strictures may be laid upon it, immorality will not be among them. Our present code just doesn't permit such illiberality. Perhaps it will be chided for banality.

BOOKS

That First Amendment!

ONE WOMAN'S FIGHT

By Vashti Cromwell McCollum. Doubleday & Company, Inc. 221p. \$3

This book is almost wholly given to Mrs. McCollum's personal activity, family affairs and neighborhood relations during the three years (June, 1945 to March, 1948) covered by the preparation, trial and appeals of the famous McCollum released-time case. It contains little about the case itself.

The only issue before the courts in this case was whether the released-time program of religious instruction for children in public schools, as set up in Champaign, Illinois, violated the laws or the constitution of Illinois or the Constitution of the United States. The courts of Illinois answered "No." The U. S. Supreme Court said "Yes."

In order to enroll in these classes pupils had to have written parental requests—not mere permission. Mrs. McCollum refers to this as "a slip which I was to sign permitting him [her son] to take religious instruction." She refers to herself as a "housewife who didn't want her son to spend his school hours reading Bible stories." The fact is she would have had to request that her son be allowed to join a religious education class for *forty-five minutes a week*. She repeats the error of Justice Black, who wrote the majority opinion in her case. Justice Black referred to "the State's compulsory public-school machinery." Mrs. McCollum mentions "the tax-supported public schools at which attendance is compulsory." Both should know that we do not have compulsory public-school machinery in the United States and, therefore, no public schools at which attendance is compulsory.

Mrs. McCollum consistently avoids reality and Constitutional considerations in two important ways. First, in her book the discussion of her case is largely taken up with the wisdom of

the released-time program rather than its *constitutionality*. She even quotes, with apparent pleasure in Justice Frankfurter's remark, his bizarre statement of the relation of the Supreme Court to the Constitution. When Attorney John L. Franklin tried to get some attention paid to the constitutional question, rather than the purely legislative question of the wisdom of released time, the following passage occurred, as quoted by Mrs. McCollum.

"We are not here [said Mr. Franklin] as legislative censors. We are arguing the legality and constitutionality of this case." "Mr. Franklin," Frankfurter boomed, "the Constitution is not something up there in the blue. It's down here, and we're living it and making it every day."

Second, the clause of the Constitution involved in this controversy is scarcely mentioned. In its place the wholly ambiguous phrase "separation of Church and State" is used as a substitute for the language of the First Amendment. At no point does Mrs. McCollum recognize certain facts about this phrase. 1) It can have almost innumerable meanings. 2) It has no usable meaning at all until one of its specific meanings is indicated by the context in which the phrase is used. 3) The phrase occurs in no American constitution. 4) Practically all Americans believe in some form of separation of Church and State.

Most Americans apparently believe, and have throughout our history, in the kind of separation expressed in the Constitution, in the entire history of Congress, the Presidency and the various State governments, in the works of our leading legal scholars from Joseph Story to Edward S. Corwin, and in all relevant Supreme Court decisions before that in the McCollum case. This meaning is simply that no one religious group shall have a monopoly of government favor or support. It has no implication whatever, either pro or con, concerning impartial, non-discriminatory "aid to religion."

Speaking of democracy, Mrs. McCollum simply assumes that whatever she likes is democracy. She argues in the name of democracy for making effective her single protest, concerning one child, against a program used in hundreds of communities in almost all the States. The program was approved by the laws of Illinois, the courts of the State, the State educational officials, the local school board and the parents of over eight hundred children. And yet she writes (p. 74) that she would "like to know what is the controlling factor in what a child is to learn if his parents' desires are of no importance? . . . To me the idea that the parent has no control over what his child is to

learn sounds strangely totalitarian." But Mrs. McCollum succeeded in denying this control to the parents of all the children in the religious education classes. No wonder Professor Corwin has written: "All in all, it seems clear that the Court, by its decision in the McCollum case, has itself promulgated a law prohibiting 'the free exercise of religion,' contrary to the express prohibition of the First Amendment."

J. M. O'NEILL

"Hollywood" history

**THIS IS THE HOUR:
A Novel About Goya**

By Lion Feuchtwanger. Viking. 516 p. \$3.95

This Lion Feuchtwanger is the same man who wrote *Power* and *The Ugly Duchess*. He was a literary star of pre-Hitler Germany, who in one shrewd contemporary work made an acute appraisal of the dark forces at work in Germany. This is the man who survived exile in Europe and imprisonment and privation—for this?

For this, a pretended life of Goya, might as well have been contrived by the mesdames Kathleen Winsor and Marguerite Steen. It is a long, lecherous piece of guesswork, punctuated by verses in a pseudo-Spanish rhythm, verses which contrive to be both solemn and ridiculous. If *Hiawatha* reads like a burlesque of the Finnish sagas—and it does today—these read like a burlesque of *Hiawatha*.

Mr. Feuchtwanger cannot really be blamed for crediting the story of an intrigue between the painter Goya and the Duchess of Alba. If it is not borne out by history, it at least has the backing of gossip which has come tittering down the ages. He is, however, completely without warrant in history or gossip in portraying this affair as one of those romantic, illicit, marathon devotions so familiar to Hollywood but completely alien to Carlist Spain.

For that matter, the author seems to have little grasp of the forces at work in Carlist Spain. The roles of the Church, the monarchy and the secular underground are at all times out of balance and often distorted grossly. The true account may not be at all times a creditable one, but it is not the story which here is interwoven with overripe and amorous fictions.

WALTER O'HEARN

From the Editor's shelf

A DICTIONARY OF LITERARY TERMS, by Charles Duffy (University of Denver. \$2). Beginning with "abstract" and ending with "zeugma," this little book is a handy reference tool for students, writers and other unfortunate slaves to the written word. Examples of usage

Introduction to *Paul Claudel*

By MARY RYAN, M.A.

Paul Claudel is the most important figure in modern French literature. In this study—the first of its kind to be attempted in English—the author deals chiefly with Claudel's poetry. Those who are already acquainted with Claudel as a dramatist will find, in this work on his poetry and on his poetic theory, new light thrown on his plays. Professor Ryan with great critical insight, analyzes his work from his early writings down to his latest publications. This essay is indispensable for all those who desire to arrive at a more profound understanding of one who, as a poet and a Catholic, has exercised an unparalleled influence on contemporary French literature.

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are given, and the terms are cross-referenced. Some favorite terms in present-day criticism are not covered, such as "empathy," "inscape," etc., but a wide enough range is covered to assure the book's usefulness.

THE LIVES OF THE SAINTS, by Omer Engelbert (McKay. \$5). Brief accounts of the major saint of each day, followed by tiny sketches of secondary saints and feasts, make up this splendidly produced book. Of special charm is the appended list of saints invoked for special favors or against specific ills and dangers. A very comprehensive index helps the usefulness of a lovely volume, which, though it does not substitute for more comprehensive sets of lives of saints, is more handy for ready reference.

THIS IS WAR!, by David Douglas Duncan (Harper. \$4.95). A photographer with those three resounding Scots names might have been expected to catch some of the derring-do, the chivalry, that still manages to survive even in an age of mechanized war—and Mr. Duncan does not disappoint. You may be tired of war pictures. If you are not, you will thrill to these magnificent shots, many of them taken in actual combat. If you are, you will still have to admire the marvelous technique and the feel for the humanity of the soldiers. The text (not much of it) is admirably spare and lean and works in fine concert with the photos.

H. C. G.

THE WORD

"Master, what must I do to gain eternal life?" (Luke 10:25, XII Sunday after Pentecost).

A lawyer put this question to Jesus. He addressed Him as teacher but he didn't want to be taught. He knew the Law. He only wanted to try Jesus and to justify himself. Asked by our Lord for a summary of the Law, he quoted the two commandments of love: Love God and love your neighbor. "Thou hast answered rightly," said Jesus; "do this and thou shalt live." Then the man quibbled: "And who is my neighbor?"

Jesus answered this question with the parable of the Good Samaritan. The lesson that Christ taught was that charity knows no bounds of race or class or creed. It is true that charity begins at home and should be shown "especially to those who are of the household of the faith," as St. Paul teaches. Still, Christian love embraces all mankind, friend and foe alike.

The early Fathers of the Church found in this parable a mystical meaning. Christ is the Good Samaritan who comes down and finds fallen man despoiled by Satan's minions. The priest and Levite who see the poor man and then pass by represent the Law and the prophets. The inn to which the Good Samaritan carries the wounded man is the Church of Christ.

It is true that the prophets foretold the coming of Christ, when the poor would have the Gospel preached to them and the afflicted would be healed. The prophets themselves had the sublime mission of keeping alive faith and hope in a Redeemer to come, and the Law safeguarded the fundamentals of charity. But the scribes and Pharisees who sat on the chair of Moses were too often taken up with external observance and indifferent to the real needs of humanity. They saw the afflicted man and passed by.

Christ came not to destroy the Law and the prophets but to fulfill. He appealed to the testimony of the prophets who so eloquently described His compassion for the sorrows and afflictions of humanity. He told us that all the Law and the prophets depend on the two commandments of love. The first of these, He said, is to love God with our whole strength—and then He added—"the second is like to this—thou shalt love thy neighbor as thyself."

Christ pointed out to the doctor of the Law that those who have the heritage of the faith can sometimes be put to shame by outsiders. In our own day many Catholics could learn from non-Catholics a much-needed lesson in zeal and understanding and industry in helping the poor and underprivileged.

"Man cannot live by bread alone," however. People in trouble need more than food and shelter and clothes. They need love, the love that televises Christ, "the Way and the Truth and the Life," to heart-broken humanity. The answer to that first question of the lawyer: "What must I do to gain eternal life?" is: show your love for God by seeking to share that life with all who bear His image and who are in danger of losing that life.

This was the application that St. John Chrysostom made in preaching on this parable over fifteen centuries ago. He saw in the man lying robbed by the wayside our erring and mistaken brethren. Christ enumerated the corporal works of mercy and said that as often as you do these things to one of His least brethren you do them to Him, and the reward is eternal life. How much dearer, then, to the Heart of Christ are those deeds of mercy that minister to the spiritual needs of those whom He came to save. When the disciples of Christ had learned the

fundamental lesson: "Love thy neighbor as thyself," when they were able to share fully in His life and love at the Last Supper, He gave them a new rule. "A new commandment I give you . . . that you love one another as I have loved you." JOHN J. SCANLON, S.J.

JAMES M. O'NEILL teaches in the speech department at Brooklyn College and is the author of *Religion and Education Under the Constitution* and of the forthcoming *Catholicism and American Freedom*, to be published in the fall.

PAULA KURTH has edited the New Hope Series of Mission Books, and lectures on literary subjects.

REV. LOUIS F. DOYLE, S.J. is in the English department at St. Louis University.

WALTER O'HEARN is a Canadian newspaperman now living in New York.

THEATRE

TWO ON THE AISLE. It was Betty Comden and Adolph Green, if my memory is not deceiving me, who wrote a scintillating wartime musical comedy that set a precedent by practically erasing the color line from musical shows. Miss Comden and Mr. Green are the authors of most of the sketches in the revue *Arthur Lesser* is currently sponsoring in the Mark Hellinger. It is doubtful if their latest effort will enhance their reputation as writers of fresh and trenchant comedy, and it will certainly not set any kind of precedent.

No one connected with the production has any reason to offer an apology, however, since the management had the foresight to engage Bert Lahr to shoulder the main burden of the comedy. He is more than equal to the job. Mr. Lahr is co-starred with Dolores Gray, who contributes the necessary feminine glamour to the revue. Together, they are ample compensation for deficiencies in the script.

Elliott Reid proves himself a capable light comedian in several spots, notably in the Kefauver sketch, and Colette Marchand, a ballerina, is spirited whenever she appears in the dance numbers. Sets and costumes, both undistinguished, were designed by Howard Bay and Joan Personette. Jule Styne wrote the pedestrian music. The direction, by Abe Burrows, can hardly be called either imaginative or inspired.

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The Editors

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Happily, the actors rise above the limitations of the script and production services. Where the writing is merely competent the actors give it the appearance of effervescence and sparkle. Most of the sketches start off with fizz and bounce but grow limp toward the end, as if the authors, after building up a comical situation, could not make up their minds how to finish it. The substance of a revue is satire, and the authors aim their barbs at appropriate popular idolatries, such as science fiction, Rudolf Bing-style opera and the morbid fear that junior will grow up with a complex. The trouble is that the sketches do not come to an end with a snap, as they should in a revue.

When Mr. Lahr steps into a skit, however, the lifeless script becomes warm and resilient and overflowing with humor. In *Two on the Aisle*, he is probably at his best in "At the Met," although that is purely a matter of how you like your comedy flavored. "Space Brigade" or "Schneider's Miracle" may be preferred by those whose taste in comedy runs to the grotesque or ultra-obvious.

Whatever your preferred style of humor may be, you will welcome another opportunity to see Mr. Lahr fooling around on a stage.

THEOPHILUS LEWIS

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FILMS

BRIGHT VICTORY is the very moving story of a blinded war veteran's rehabilitation, with a strikingly effective performance by Arthur Kennedy in the leading role. In format the picture is quite like *The Men*, last year's splendid screen treatment of paraplegics. Its best sequences, photographed at the veterans' hospital in Phoenixville, Pa., and dealing with the techniques for training the blind and with the camaraderie among the handicapped men themselves, have both the ring of authenticity and stunning dramatic impact. The unsentimental hopefulness of these scenes also forms an effective and illuminating contrast to the morale-sapping over-solicitude from civilians which the hero encounters on his first trip home from the hospital.

Aside from its virtues as a semi-documentary, the picture is absorbing on a personal level as the story of a man whose horizons are broadened by injury and of the romantic complications provided by a girl from his old life (Julia Adams) and one from the new (Peggy Dow). The ending is somewhat pat, and the film's style is imitative rather than original, but this is excellent, serious fare for the family. (Univ.-Int.)

RICH, YOUNG AND PRETTY. When a girl goes to Paris in a Joe Pasternak picture, it is a foregone conclusion that she is going to have a fabulous whirl. To begin with, the young lady in question (Jane Powell) has for an escort her handsome father (Wendell Corey) who owns half the cattle in Texas. Before long she has acquired a French diplomat's son (Vic Damone) as a suitor, is having her portrait painted by France's most celebrated artist, and is being strenuously if somewhat inexplicably cultivated by a songstress (Danielle Darrieux) who is the toast of Paris society.

It develops (by means of a flashback which rings even more false than the rest of the picture) that the French singer is the girl's mother, whom she has been brought up to think dead. Whether Mama and Papa are going to be reconciled after all these years is left up in the air. Everything else in the story works out too beautifully for words. Most of the cast breaks into song on occasion, the gowns are stunning and so is the Technicolor. If adults can stomach the premises of this sort of escapist fare, the picture has a good deal of charm and professional finish. (MGM)

ON MOONLIGHT BAY. For those of the family who prefer their musicals to be set in a less exalted strata of society this one is belligerently middle-class, small-town American and semi-nostalgic to boot. Based very casually on Booth Tarkington's *Penrod* it works in a few of that small boy's (Billy Gray's) classic misadventures.

In the interests of a more conventional movie plot, however, the picture devotes most of its footage to a romance between its young hero's tomboy older sister (Doris Day) and a pre-World War I-style campus radical (Gordon Mac Rae). This romance has inherited an air of exaggerated comedy from the film's source material. Consequently, a variety of frantic plot manipulations, some pompous attitudinizing on the part of the girl's parents (Leon Ames, Rosemary De Camp) and even a little gratuitous flag-waving are required to keep it under serious consideration for ninety minutes.

Though the picture is not much as the portrait of an era, its Technicolor, period songs and some of its comedy are pleasant and it probably belongs under the heading of genial, warm weather entertainment. (Warner)

FRANCIS GOES TO THE RACES. Francis, the talking mule, is here engaged in getting tips on the races straight from the horses' mouths, to the discomfiture of his ingenious friend and companion (Donald O'Connor), the financial salvation of a bankrupt stable owner (Cecil Kellaway) and his pretty granddaughter (Piper Laurie), and the utter confusion of assorted gamblers and track officials. The family picture milks a tried and true situation for a good many obvious laughs but cannot conceal the fact that its equine philosopher was designed to enliven one novel comedy and not to sustain a whole series. (Universal-Int.)

MOIRA WALSH

PARADE

THE CONVERSION OF A CONVICT during his stay in the death house of a prison is every so often reported by the newspapers. . . . Such an account would run somewhat as follows: "September 10 — Twenty-three-year-old George Smith, described as a 'prodigal son returned to his Father,' will be executed tomorrow night in the State prison. His partner in crime, Harry Jones, 27, will meet the same fate twenty minutes later. In a hold-up last year, the pair beat up a watchman who subsequently

died. Unlike Jones, who rejected the consolations of religion, Smith became penitent while lodged in the death house and embraced the Catholic faith." . . . When the condemned man becomes truly penitent before going to his Maker, he enters, after his period in purgatory is over, into an endless succession of happy episodes . . . We can picture one such episode occurring in heaven long years after an execution on earth.

Scene: Two men in heaven are becoming acquainted with one another . . .

1st Man (addressing the second): My name is George Smith. I am from the twentieth century.

2nd Man: Most happy to meet you. The twentieth seems to be sending many people to Heaven.

Smith: Perhaps, but it nearly sent me to Hell. I had a narrow squeak.

2nd Man: Ah, a last-minute conversion, eh?

Smith: Yes.

2nd Man: I know your experience full well, having been through the same myself. You fell into evil ways. You were going from bad to worse, and then some tragedy brought you up short.

Smith: Yes, a conviction for murder.

2nd Man: And God offered you the grace to repent, and at first you felt forgiveness was impossible.

Smith: Yes, yes, that's right. When the chaplain told me I still had a chance for Heaven, I simply could not believe him. He kept telling me about the Good Thief on the Cross.

2nd Man: Ah, he did, eh? The Good Thief, eh?

Smith: Yes. I would say: "How can God forgive me now when it's only the fear of death moving me?" He would answer: "What did Christ say to the Good Thief on Calvary?"

2nd Man: So the Good Thief helped in your conversion?

Smith: He did, indeed. I began to see that Our Lord really loved even a sinner like me, and that He would really forgive me if I were truly sorry. Hope sprang up in my heart. I became a Catholic, I prayed, oh, so hard, and—
2nd Man: Your story thrills me. You will understand why when I tell you I am Dismas, the one they call the Good Thief.

Smith: You—you are the Good Thief! Oh, it is wonderful meeting you.

2nd Man: We have much in common. We must have many chats together. But now, I have an appointment with one who was on Calvary with me—St. John the Evangelist. Would you care to accompany me and meet him?

Smith: I would, indeed.

2nd Man: Come then. (They move off to seek St. John.) JOHN A. TOOMEY

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JESUIT HOME MISSION. My hope — a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build school; 115 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

NOT A FEW CATHOLICS yearn for well designed method of Lay Apostacy. Send me your suggestions for try-out. Dr. Brown, Box 670, Battle Creek, Michigan.

CORRESPONDENCE

Teaching social living

EDITOR: Feature X's analysis of (AM. 7/14) Sister M. Jeanine's dissertation on attitudes of Catholic children toward Jews was fine. In suggesting remedies, however, it neglected the most significant positive approach to race and other social questions in the elementary schools. I refer to the curriculum "Guiding Growth in Christian Social Living" developed at Catholic University.

From this curriculum of Christian Social Living diocesan superintendents and their staffs have been deriving courses of study which will meet the most stringent analyses of American social problems.

These dioceses include Buffalo, Rochester, Albany, Ogdensburg, Syracuse, most of the Southern dioceses, Madison, Portland in Oregon, Sacramento, San Francisco and Hawaii.

Nor is this Christian Social Living Program new. It came into being by direct impetus from Pius XI and the American Hierarchy. The curriculum (as well as textbooks based on it) saw daylight in 1944 under the American Citizenship Committee of the Catholic University of America.

Really it is strange how secondary and collegiate educators, not to mention other Catholic leaders, are so singularly uninformed about what is being done in a positive way in our elementary schools to give the students some ideas about the social problems of today.

The final question is this: were the 737 boys and girls polled by Sister Jeanine exposed to the Christian Social Living Program, or are they youngsters whose schools have never heard of it?

(REV.) MARK J. HURLEY
Asst Superintendent of
Catholic Schools, Arch-
diocese of San Francisco
San Francisco, Calif.

(AMERICA never receives any releases or manuscripts from informed sources on "what is being done in a positive way in our elementary schools [or secondary schools, for that matter] about social problems." We are very grateful for this letter. Ed.)

Librarianship

EDITOR: Congratulations on your comment and excellent article on librarianship in the July 7 issue. I hope your review of the profession by an authority will encourage more young people to enter it. For those in need of finan-

cial assistance a number of library schools offer full and partial scholarships. In many cases it is possible to earn expenses by part-time work in local libraries. The Washington Chapter of the Special Libraries Association has a student loan fund which is available to members for the study of library science.

One specialized field which Dr. FitzGerald did not mention is map librarianship. Here the librarian-geographer can find satisfaction in working with unusual media ranging from cartographic treasures of the sixteenth century to topographic maps of a strategic area of today.

I hope AMERICA will have more articles on careers of the same caliber as that on librarianship.

(MRS.) MARIE CLECKNER GOODMAN
Head, Acquisitions Section
Map Division
Library of Congress
Washington, D. C.

Covering the "China Story"

EDITOR: In your reply to the letter of Matthew F. Bliss criticizing your treatment of the testimony at the MacArthur hearings (AM. 7/14) you say:

We pick out the portions that seem to us to show that even the witnesses held up—before the hearings—as authorities for the vastly-oversimplified version of the "China story" themselves contradicted it.

How about picking out a few of the many glaring contradictions on the part of the Joint Chiefs and other Administration witnesses, and devoting a little comment to the meanings of their contradictions? Didn't the Editor tell us when he began his analysis of these hearings, that he realized all his readers would not study the testimony in full—and so he intended to give us an objective review of all of it?

(MRS.) MARION F. DURKEE
N. Adams, Mass.

(We did not promise to review "all" the testimony. That is a physical impossibility. "Reviewing" testimony takes about half the space the original testimony took. We can't afford to write a million words on the MacArthur hearings. We left out a great many things on both sides in an attempt to focus on the main issues. We have no illusions about our being able to please everybody, no matter what we did. Ed.)